

# **Hrid Rog Kam**

**Śrīla Bhakti Ballabha Tīrtha Goswāmī Mahārāja**

(Lust -the disease of the Heart)

## **Preface**

The constitutional position of the jīvātmas is that they are the eternal servants of the Supreme Personality of Godhead, Sree Kṛṣṇa, but, due to a competitive spirit, some of them desire to interact with the bahiraṅgā-śakti (external material potency) of the Lord, as it allows them to think of themselves falsely as controllers rather than the eternal spiritual servants they actually are. By the grace of Guru- Vaiṣṇava-Bhagavān, a person can realize that lust in the heart, manifested as the exploitation of other living beings and material nature, is the root cause of all the strife, conflict and chaos that we observe in the world. Aversion, rather than devotion to God, and the replacement of His desires with ours in the name of self-interest, cannot bring about a co- operative and peaceful society.

When one suffers from a disease one approaches a physician, a specialist in his or her field. As there is no material solution to this fundamental dilemma of the jīvātma, i.e. misplaced and distorted desire, we must approach a qualified spiritual practitioner, a spiritual physician, who can offer expert advice on how to overcome this disease. Such a person will prescribe the appropriate medicine which, when imbibed according to his or her specific instructions, will bring about a permanent cure.

His Divine Grace Sreela Bhakti Ballabh Tīrtha Goswāmī Mahārāj is accepted as a superlative example of such a spiritual physician by the disciples of His Divine Grace Sreela Bhakti Siddhānta Saraswatī Ṭhākura Prabhupād. In this book, he has thoroughly identified this profound defect of the living beings' temperament by means of his vast knowledge of śāstra (scripture), intimate connection to his

predecessor āchāryas and personal insight as a pure devotee of Lord Sree Kṛṣṇa. He has also kindly provided a detailed analysis of the means to banish this demon of lust from the heart. Any person fortunate enough to read this publication will not only acquire an appreciation of the depth of the problem of impure desire, but will also hopefully be inspired to undertake the means of its eradication or to increase their present efforts to eradicate it.

We pray for the divine blessings of our Most Revered Gurudeva and Their Lordships Sree Sree Rādhā-Kṛṣṇa that this humble offering may please Them, as Their desire is our desire. We also humbly request the reader to forgive us for any accidental errors or omissions that may have occurred in this work.

Vaiṣṇava Dāsānudās,

Akinchana Dās, U. K.

## **Lust -the disease of the Heart**

HDG Srila Bhakti Ballabh Tirtha Goswami Maharaj

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*dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate saṅgāt sañjāyate kāmaḥ kāmāt  
krodho 'bhijāyate*

*krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ smṛti-bhramśād buddhi-  
nāśo buddhi-nāśāt praṇaśyati* (Srīmad Bhagavad Gīta) 2.62-63

'While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost and when intelligence is lost

one falls down into the pit of worldly life.'

These instructions of the Supreme Lord Śrī Kṛṣṇa are meant for all living entities although they were spoken to Arjuna, who was playing the pastime of being in great distress. They should be accepted and followed by the sincere votaries earnestly desiring their own eternal benefit. The scriptural quotes are not to be used with an intention to instruct others and rectify them. When one personally acts upon those instructions, that power will automatically influence others. Only the instructions of those great personalities, who have actual love for all living beings, can bring about positive transformation in others. All other's efforts go in vain.

Śrīla Bhaktivinode Ṭhākura, the personal associate of Śrī Kṛṣṇa, has written, 'Carefully meditate upon the futility of false renunciation (phalgu-vairāgya) while following scriptural injunctions (vidhimārga). Even while repeatedly practicing detachment, when the objects of worldly sense pleasures (viṣaya) appear in the mind, the association or attachment with those objects begins. From this, intense desire (kāma) sprouts which results in anger (krodha). Anger leads to infatuation (moha) which in turn leads to delusion (smṛti-vibhram). Consequently the intelligence is lost (buddhi-nāśa) which finally results in total devastation. So the path of false renunciation mentioned in scriptures, in most occasions, lead to such a state and hence this path is full of impediments.

In his commentary to this verse, Śrīla Viśwanātha Chakravartīpāda has written - The one who is steadily situated in consciousness (sthita-prajña) controls his external senses by subjugating the mind. In this verse an indication of the consequences that occur due to an uncontrolled mind is made. The five knowledge acquiring senses are - eyes, ears, nose, tongue and skin, and the objects of these senses are - form, sound, smell, taste and touch. By contemplating the objects of the five material senses one gets attached to them. That leads to an intense desire to obtain them. When the desire is not fulfilled, anger arises. Anger leads to infatuation which in turn results in the loss of discrimination between good and bad. This leads to the forgetfulness of scriptural instructions which are meant for one's own welfare. Due to the loss of intelligence one faces complete devastation i.e. falling down in the pit of worldly life.

The commentary by Śrīla Bhaktivinode Ṭhākura to the 59th verse of the second chapter of Bhagavad Gita - viṣayā vinivartante nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya paraṁ dṛṣtvā nivartate - is to be considered very carefully. The prescription of abstaining from the objects of the senses in order to get detachment from them is meant only for highly ignorant enslaved jīvas in the bodily consciousness. The eight limbed yoga system (aṣṭāṅga-yoga) containing the practices like self-restraint (yama), fixed observance (niyama), posture (āsana), breath regulation (prāṇāyāma) and abstraction (pratyāhāra) for detachment from the sense objects are meant for such a class of people. But such practices are not acceptable for one who is firmly fixed in consciousness (sthita-prajña). The sthita-prajñas, having envisioned the elegance of the Highest Truth (param-tattva), get attracted to that and give up the menial attraction towards gross worldly objects. Although the prescriptions for controlling the senses by restraining them are available for highly ignorant people, the greatest eternal welfare cannot embrace the living entities other than through the path of attachment to Highest Truth (rāga-mārga). Only the attachment to a superior object makes one give up the attraction towards inferior objects.

As an example, for a person who has only seen and tasted impure molasses (jaggery) and never tasted the pure molasses, even if someone tries to convince him about the filthiness and tastelessness of impure molasses, he cannot give up his attraction for it. But upon tasting the pure molasses his attraction to the impure molasses is automatically vanished, not to speak of tasting even higher objects like sugar or candy. In a similar way, one's attachment to inferior objects cannot be ended unless a superior taste is relished. Only when an ignorant person is made to taste a superior object by one who has realisation and has tasted that object, will their attraction to inferior objects fade away. Otherwise an ignorant person cannot give up their fascination towards inferior objects by their own efforts.

A person who has got realisation of the Supreme Lord is not just rare, but extremely rare to be found in this world.

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ*

*su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune* (Śrīmad Bhāgavatam 6.14.5)

Koṭi mukta madhye durlabha eka kṛṣṇa bhakta - Out of many millions of

liberated persons, a pure devotee of Supreme Lord Śrī Kṛṣṇa is very difficult to find. (Śrī Chaitanya Charitāmṛta Madhya 19.148).

As a pure devotee is rare, so is a fortunate surrendered practitioner. Among the ordinary souls, the scarcity of a person completely detached from the material sense objects is because of the scarcity of such a sincere votary.

*manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye*

*yatatām api siddhānāṁ kaścin mām vetti tattvataḥ* (Śrīmad Bhagavad Gīta 7.3)

Śrīla Bhaktivinode Thakur, describing the underlying implications (marmānuvād) of the above verse writes -- 'Among innumerable living entities, human birth is rare. Among many thousands of human beings only few endeavour for perfection, and of those who have achieved perfection, hardly one knows Me or My Personal Form in truth. The jñānis (empirical philosophers) and the yogis (practitioners of yoga) mentioned in the previous six chapters (of Śrīmad Bhagavad Gīta) can easily attain knowledge of the impersonal Brahman (brahma-jñāna) by their endeavours. But it is impossible for them to acquire knowledge of Bhagavān (Personal Form of Lord), which is finer than the object of their meditation.'

There is no need to be disheartened from learning that the Supreme Lord is rarely obtained because He is easily attainable for those who are completely surrendered to Him.

*bahūnām janmanām ante jñānavān mām prapadyate*

*vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ* (Śrīmad Bhagavad Gīta 7.19)

'After many births, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.'

He is unattainable to the followers of the ascending process (ārohavād) but easily attainable for the surrendered – praṇatābhi gamyam mūḍhaiva vedyam. Śrī Prahlād instructs the demoniac boys:

*na hy acyutaṁ prīṇayato bahv-āyāso 'surātmajāḥ ātmatvāt sarva-bhūtānāṁ  
siddhatvād iha sarvataḥ* (Śrīmad Bhāgavatam 7.6.19)

'My dear sons of the demons, it is not at all difficult to please Achyuta (from Whom nobody can be detached) Śrī Hari. It is very difficult to win the hearts of those who are connected with the body. But since the Supreme Lord Śrī Hari is situated as the dear-most person in the hearts of all the living beings, one does not have to undergo hardships to search for Him or please Him.'

One does not even need any articles to serve Him as He can be served through one's mind. Just by sincerely praying from the core of the heart, 'Hey Prāṇa-nāth (Lord of my life) kindly be pleased' He can be satisfied. There is no consideration of age in order to worship Him. A surrendered soul can please the Supreme Lord simply by hearing and chanting His Name, Form, Glories and Pastimes. The Supreme Lord possesses love and affection of millions of mothers and fathers for all the jīvas. Although the relations in this world are material in nature and are motivated materially, it can be seen that the mother's affection towards her child is such that she accepts the food from the mouth of her child even though it is mixed with the child's saliva.

In a similar manner, the Supreme Lord does not consider any material qualifications of a person; He only sees the surrender, faith, devotion and love of that person. Śrīla Rūpa Goswāmī in his composition Padyāvali quotes a verse from a poet of South India:

*vyādhasya ācaraṇaṁ dhṛuvasya ca vayoḥ vidyā gajendrasya kā kubjāyāḥ kimu  
nāma rūpamadhikāṁ kiṁ taṁ sudāmno dhanam vaṁśa ko vidurasya  
yādavapaterugrasya kiṁ pauruṣam*

*bhaktyā tuṣyati kevalaṁ na ca guṇaiḥ bhakti-priyo mādhaḥ*

'What good conduct did hunter (vyādha) have? What was the age of Dhruva?

What great beauty did Kubja possess? How much wealth did Sudāma brāhmin have? Did Vidura belong to a respectable family lineage? What courage did the Lord of the Yādavas, Ugrasena possess? The Supreme Lord Mādhava, who is fond of devotion, is satisfied only through devotion and not by possessing countless worldly qualities.'

Śrī Raghunandan Ṭhākura, the son of Śrī Mukunda Dās, who is the personal associate of Śrīman Mahāprabhu and who hailed from Śrīkhaṇḍa, fed laḍḍu (a kind of sweet ball) to his family deity Śrī Gopīnāth in his childhood. This pastime is poetically written by Śrī Uddhav Dās in the scripture Śrī Bhaktiratnākara.

Uddhav Das's song –

prakaṭa śrīkhaṇḍa vās	nām śrī mukunda dās ghare sevā gopīnāth jāni
gelā kono kāryāntare	sevā karibār tare śrī raghunandane ḍāki āni (1)

ghare āche kṛṣṇa sevā	yatna kare khāoāibā eta boli mukunda calilā
pitār ādeśa pāṇa (2)	sevār sāmāgrī laiṇā gopīnāther sammukhe āilā

śrī raghunandana ati	vayaḥ-kram śiṣumati khāo bole kāndite kāndite
kṛṣṇa se premer vaśe	nā rākhiyā avaśeṣe sakala khāilā alakṣite (3)

āsiyā mukunda dās	kahe bālaker pās sakal naivedya āna dekhi
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śíśu kahe bāp śuno                      sakali khāila punaḥ avaśeṣe kichui nā rākhi (4)

śuni aparūpa hena                      vismita hṛdaye punaḥ āra dine bālake kahiya  
sevā anumati diyā                      bāḍīr bāhira haiya punaḥ āsi rahe lukāiya (5)

śrī raghunandana ati                      haiya hariṣamati gopīnāthe lāḍḍu diyā kare  
khāo khāo bole ghana                      ardheka khāite hena samaye mukunda dekhi  
dwāre (6)

ye khāila rahe hena                      āra nā khāila punaḥ dekhiyā mukunda preme  
bhor  
nandan kariya kole                      gadgad sware bole nayane variṣe ghana lor (7)

adyāpi śrīkhaṇḍa pure                      ardha lāḍḍu āche kare dekhe yata bhāgavanta  
jane  
abhinna madana jei                      śrī raghunandana sei e uddhav dās rasa bhane (8)

"This pastime was manifest in Śrīkhaṇḍa where Mukunda Dās used to live. He used to serve Śrī Gopīnāth deity in his house. One day when he went outside for some work, he called his son Raghunandan in order to give him the service of the deity. Mukunda said to his son, "Serve the Lord in our house and feed Him with care" and left the house. Being ordered by his father, Raghunandan brought the articles for the service of Gopīnāth in front of Him. The child was very innocent, so he cried and pleaded with Gopīnāth to eat the offerings. Subdued by his love, Gopīnāth ate all the offerings without leaving any remnants. After



Mukunda Dās returned home he told his son, "Please bring the prasād." In reply the boy told, "Listen father, Gopīnāth ate everything without leaving any remnants." Hearing this wonderful incident Mukunda was astonished, so again he called his son, asked him to serve Gopīnāth and went out of the house. He came back after a while and stayed hidden. The much pleased Raghunandan gave laḍḍu in the hands of Gopīnāth and repeatedly persuaded Him to eat. After eating half of the laḍḍu Gopīnāth saw Mukunda at the door. He stopped eating and remained in the current posture. Mukunda was overcome with feelings of love. He took his son on his lap and spoke in a choked voice while tears rolled down his eyes incessantly. Even now in Śrīkhaṇḍa fortunate persons get the darśan of the Gopīnāth's deity with a half laḍḍu in His hand. The Supreme Lord Madana (Kṛṣṇa) and His associate Śrī Raghunandan are non- different. Uddhav Dās sings such sweet pastimes.'

The Supreme Lord is subdued only through devotion, not by any other means.

*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām bhaktiḥ punāti man-  
niṣṭhā śva-pākān api sambhavāt* (Śrīmad Bhāgavatam 11.14.21)

'Saintly persons (sādhus) attain Me, the Supersoul (paramātmā) and the dearest form, only through the strength of unalloyed devotional service aroused from their firm faith in Me. Even the low class men (candālas) are purified by one pointed devotion unto Me.'

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati tad ahaṁ bhakty-  
upahṛtam aśnāmi prayatātmanaḥ* (Śrīmad Bhagavad Gīta 9.26)

The Supreme Lord accepts even a leaf, flower, fruit and water, if offered with devotion. Śrīla Bhaktivinode Ṭhākura has written in this context - "I do not accept the articles offered by the worshippers of the demigods with a temporary faith in Me, even if it is done with great endeavour, because they worship Me with ulterior motives." The Supreme Lord does not accept the offerings of a non-devotee. *bhakter dravya prabhu kārī' kārī' khāi, abhakter dravya pāne ulaṭi ' na cāi* – The Supreme Lord grabs and eats the articles of His devotees but He does not even glance at the articles of non-devotees.

Śrī Kṛṣṇa accepted the insignificant offerings of His one-pointed devotees Vidura and his wife after rejecting many luxurious and palatable food offerings

by His non-devotee Duryodhana.

The original personality of Godhead Śrī Chaitanya Mahāprabhu has made it known to the world about the identity of a truly wealthy and fortunate person through His own personal associate Śrī Śrīdhara, who was playing the pastime of a poor person and lived by selling the products of banana trees. Supreme Lord Śrīman Mahāprabhu's pastimes of snatching the articles of His one-pointed devotee Śrīdhara are most wonderful and nectarean.

*pratidin cāri danḍa kalaha kariyā tabe se kiniye dravya ardha-mūlya diyā  
satyavādī śrīdhara yathārtha mūlya bole ardha-mūlya diyā prabhu nija haste tole*

*uṭhiyā śrīdhara dās kare kārākāri eimata śrīdhara-ṭhākurer hurāhuri*

(Śrī Chaitanya Bhāgavat Madhya 9.163-165)

'Everyday Mahāprabhu used to quarrel with Śrīdhara for four danḍas (1 danḍa = 24 mins). Only after that would He buy the goods from Śrīdhara at half the price. The honest Śrīdhara would quote the exact price and the Lord used to pay him only half of it. He would take away the goods with His own hands and Śrīdhara used to grab his goods back. In this way a tussle between the two would arise.'

*prabhu bole 'bhālo bhālo, āra nāhi dāi' śrīdhara khole prabhu pratyaha anna  
khāi bhakter padārtha prabhu henamate khāi koṭi haileo abhakter ulaṭi' nā cāi*

(Śrī Chaitanya Bhāgavat Madhya 9.184-185)

'The Lord used to say, "It is alright, you don't have to give Me anymore." Every day the Lord would eat rice with the bananas snatched from Śrīdhara. In this way the Lord accepts the offerings of His devotee but never even glances upon the innumerable offerings of a non-devotee.'

Śrīdhara fell unconscious at the courtyard of Śrīvāsa's house (Śrīvāsāṅga) upon envisioning the opulent form of the Lord during His Mahāprakāśa-līla. He regained consciousness listening to the words of Mahāprabhu and composed wonderful prayers to the Lord, being empowered by His mercy. Pleased with His prayers Mahāprabhu wanted to award him the benediction of eight-fold mystic perfections (aṣṭa-siddhi) but Śrīdhara would not accept that, instead praying only for the service of the lotus feet of Mahāprabhu.

*'māga māga' punaḥ punaḥ bole viśwambhar*

*śrīdhar bolaye - "prabhu, deha ei var ye brāhmaṇa kār' nila mora kholapāta*

*se brāhmaṇa hauk mora janma janma nātha ye brāhmaṇa mora sange karila  
kondal mora prabhu hauk tāñra caraṇayugal*

(Śrī Chaitanya Bhāgavat Madhya 9.223-225)

'Viśwambhar (Mahāprabhu) repeatedly asked Śrīdhar to request a boon. In reply Śrīdhar said, "My dear Lord, may that Brāhmin, Who forcefully snatched my banana leaves, become my Lord life after life. May the feet of that Brāhmin, Who quarreled with me, be my eternal object of worship."

After the deliverance pastimes of the Chāndkāzi, Śrīman Mahāprabhu, while performing sankīrtan with a group of devotees, crossed the market places of conch shell sellers and cloth weavers and reached Śrīdhar's place for rest. There, He drank water using a broken iron vessel with great satisfaction. Seeing Mahāprabhu drink water from a broken vessel, Śrīdhar cried out loudly and fainted. By this pastime Śrīman Mahāprabhu instructed that one gets devotion by accepting offerings from a devotee. He considers the water in a devotee's place even from a broken vessel to be equal to nectar. On the other hand, He rejects the water offered by a proud non-devotee even if it were in an ornamental vessel. Before Mahāprabhu left home to accept sannyās, He used to relish the bottle gourd offered by Śrīdhar with great affection. Sacīmāta used to cook a sweet preparation made with milk and bottle gourd for Mahāprabhu.

While performing devotion it is necessary for one to understand the difference between devotion and anti-devotion. By the fruits of an action one can ascertain the true nature of the performed action. In his book Śrī Bhajan Rahasya, Śrī Bhaktivinode Ṭhākura has given evidence from the eleventh canto of Śrīmad Bhāgavatam regarding the symptoms of advancement in unalloyed devotion.

*bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ prapadyamānasya*

*yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam* (Śrīmad Bhāgavatam 11.2.42)

'Just as one feels satisfaction, nourishment and relief from hunger simultaneously with every morsel of food he takes, so in a similar way while performing devotional service a surrendered person gets devotion, higher realisation of his eternal relation with the Lord and detachment to material objects and relations at the same time.'

A surrendered soul attains realisation of the Lord and aversion to things not in relation to the Lord as soon as he performs devotional service. If this does not happen, it is to be understood that it is not devotion. Though it may appear to be devotion from outside, actually he is not surrendered.

Śrīla Rūpa Goswāmī has written in Śrī Bhaktirasāmṛta sindhu (Pūrva vibhāg 1.17):

*kleśāghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā sāndrānanda-viśeṣātmā  
śrīkṛṣṇa-ākarṣiṇī ca sā*

sa (that); bhakti (devotion); kleśāghnī (drives away miseries); śubhadā (brings about auspiciousness); mokṣa-laghutā-kṛt (makes liberation insignificant); sudurlabhā (very rare); sāndrānanda-viśeṣātmā (experiences highly condensed bliss); śrīkṛṣṇa-ākarṣiṇī (attracts the all-attractive Śrī Kṛṣṇa); ca (and).

Even after performing devotion, if a person is still troubled by miseries, is devoid of auspiciousness, has not realised the insignificance of liberation, does not feel the highest bliss and has no attraction towards Śrī Kṛṣṇa, it is to be understood that it is not actual devotion.

‘There are two characteristics of sādhana bhakti (devotion performed with rules and regulations) - kleśāghni (drives away miseries) and śubhadā (auspiciousness arises). The two characteristics of bhāva bhakti (devotion with ecstatic feelings) are mokṣa-laghutā-kṛt (belittles liberation) and sudurlabhā (very rarely achieved) and the two characteristics of prema bhakti (devotion with spontaneous love) are sāndrānanda-viśeṣātmā (full of condensed transcendental bliss) and śrīkṛṣṇa-

ākārṣiṇī (attracts the all-attractive Śrī Kṛṣṇa).’

*ajñāna-tamera nāma kahiye ‘kaitava’ dharma-artha-kāma-mokṣa-vāñchā ādi  
saba tāra madhye mokṣa-vāñchā kaitava-pradhāna yāhā haite kṛṣṇa-bhakti  
haya antardhāna*

*kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma sei eka jīvera ajñāna-tamo-  
dharma*

(Śrī Chaitanya Charitāmṛta Ādi 1.90, 92, 94)

'The darkness of ignorance is called kaitava, the way of cheating. It manifests in four forms - religiosity, economic development, sense gratification and liberation. Among these four, liberation (mokṣa) or the desire to merge in the Supreme Lord is the foremost cheating process because this leads to a complete disappearance of devotion for Śrī Kṛṣṇa. All kinds of activities, both auspicious and inauspicious, that are hindrance to devotion to Śrī Kṛṣṇa are nothing but activities in darkness of ignorance.'

*ātmendriya-prīti-vāñchā—tāre bali ‘kāma’*

*kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma* (Śrī Chaitanya Charitāmṛta Ādi 4.165)

'The desire to satisfy one's own senses is called lust (kāma). The desire to please the senses of Śrī Kṛṣṇa is called transcendental love (prema).'

*ataeva kāma-preme bahuta antara kāma—andha-tamaḥ, prema—nirmala  
bhāskara* (Śrī Chaitanya Charitāmṛta Ādi 4.171)

'Therefore, lust and love are quite different. Lust is like dense darkness whereas

love is like the bright sun.'

Kāma, the desire to satisfy one's own senses, is the heart disease (hṛd-roga) of all jīvas. In other words, it is the desire to enjoy worldly pleasures and more precisely, all desires other than the satisfaction of Śrī Kṛṣṇa. The cause of kāma is the misidentification of the self with perishable body. Ignorance is the cause of such misconception. The cause of ignorance is aversion to Absolute Knowledge, the Undivided Truth, the Supreme Godhead.

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam brahmeti paramātmēti bhagavān iti śabdyate* (Śrīmad Bhāgavatam 1.2.11)

'The learned transcendentalists who know the Undivided Absolute Truth describe it as Brahman, Paramātmā or Bhagavān.'

Brahman (impersonal form) is larger than the largest, paramātmā (Supersoul) is smaller than the minutest and bhagavān is the Absolute Truth, in Whom everything including minuteness (aṇutva), hugeness (vibhutva) and in between the two (madhyatva) exists simultaneously. And among the infinite forms of Godhead (bhagavān), the highest form is Nandanandan Śrī Kṛṣṇa, Who is the cause of all descents (avatāras) and the original Personality of Godhead (svayaṁ bhagavān).

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam* (Śrī Brahma-saṁhitā 5.1)

'Śrī Kṛṣṇa, Who is also known as Govinda is the Supreme Personality of Godhead. He has an eternal, cognisant and blissful spiritual form. He has no origin but He is the origin of everything. He is the prime cause of all causes.'

*ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge* (Śrīmad Bhāgavatam 1.3.28)

'All the descents (avatāras) are either plenary portions or portions of the plenary portions of Śrī Kṛṣṇa, the Original Supreme Personality of Godhead. His

descents (avatāras) appear on the planets to protect the saintly persons from the disturbances of the demons.'

*advaya-jñāna tattva-vastu kṛṣṇera svarūpa brahma, ātmā, bhagavān—tina tāñra rūpa* (Śrī Chaitanya Charitāmṛta Ādi 2.65)

'Lord Śrī Kṛṣṇa is the undivided Absolute Truth. He manifests in three forms as Brahman, Paramātmā and Bhagavān.'

*bhakti-yoge bhakta pāya yāñhāra darśana sūrya yena savigraha dekhe deva-gaṇa jñāna-yoga-mārga tāñre bhaje yei saba brahma-ātma-rūpe tāñre kare anubhava* (Śrī Chaitanya Charitāmṛta Ādi 2.25, 26)

'The devotees see the Supreme Lord through their devotional service just as the demigods see the personality of sun. Those who worship Him following the paths of knowledge and yoga, realise Him as impersonal brahman and paramātmā.'

Śrīman Mahāprabhu, through His instruction to Śrī Sanātan Goswāmī (sanātan śikṣa), taught that forgetfulness of Śrī Kṛṣṇa is the only cause of suffering of the jīvas - 'kṛṣṇa bhuli' sei jīva anādi- bahirmukh, ataeva māya tāre deya saṁsār duḥkha.

Śrī Jagadānanda Paṇḍit, the personal associate of Śrīman Mahāprabhu, has stated the following in the scripture Premavivarta:

*citkaṇa - jīva, kṛṣṇa - cinmay bhāskar nitya kṛṣṇa dekhi' kṛṣṇe karena ādar*

*kṛṣṇa bahirmukha haiñā bhoga-vāñcha kare*

*nikaṭastha māyā tāre jāpaṭiya dhare*

'The living entity (jīva) is a particle of consciousness (citkaṇa), like particle of

light emanating from the sun and Śrī Kṛṣṇa is complete consciousness, the transcendental Sun. When the living entities are inclined to the Eternal Absolute Truth Śrī Kṛṣṇa they worship Him. However, when they become averse to Him and desire material enjoyment, the illusory energy (māyā), who is staying close to them, binds them strongly.'

The divine energy of Śrī Kṛṣṇa, consisting of the three modes of material nature, is impossible for the jīvas to overcome. Only those who are surrendered to His lotus feet can get liberated from the clutches of Māyā. He has emphatically declared this in Śrīmad Bhagavad Gīta (7.14).

Śrī Kṛṣṇa said in Gīta that lust (kāma) is the greatest enemy of all those jīvas whose hearts are infected with it. The living beings, becoming averse to Śrī Kṛṣṇa by their own free will and taking shelter of lust, undergo tremendous sufferings. They have created their own enemy, lust.

The words of Prahlād to his father Hiranyakaśipu (Śrīmad Bhāgavatam 7.8.9) is of utmost importance. Most Revered Śrīmad Bhaktivedānta Swāmī Mahārāj explained this verse as - 'My dear father! Please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends, make your mind equipoised towards everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshipping the Lord perfectly.'

In this context two verses from the third chapter of Śrīmad Bhagavad Gīta (3.36, 37) are worth mentioning:

*arjuna uvāca*

*atha kena prayukto 'yaṁ pāpaṁ carati pūruṣaḥ anicchann api vārṣṇeya balād  
iva niyojitaḥ*

*śrī-bhagavān uvāca kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ mahāśano  
mahā-pāpmā*



*viddhy enam iha vairiṇam*

Śrīla Bhaktivinode Ṭhākura explains the underlying implications (marmānuvād) of the above verses - 'After hearing this Arjuna said, "Oh descendent of Vṛṣṇi! What compels the living entities to engage in sinful activities even though not willing? You said that the jīva is an eternally pure conscious being and separate from material qualities and relations. So it is not the natural tendency of the jīvas to engage in sinful activities. But it is seen that they are always committing sinful activities. Please explain to me clearly who is engaging them in sinful activities." In reply the Supreme Lord said, "Arjuna! Lust (kāma) arising from the mode of passion makes the jīva commit sinful activities. Kāma is the desire to enjoy the material sense objects. Depending on circumstances this gets converted to anger (krodha). Lust originates from the mode of passion (rajo-guṇa) and when there is a hindrance in fulfillment of the desires it gets converted to anger, which originates from the mode of ignorance (tamo-guṇa). Lust is very fiery and devastating in nature. Understand this to be the greatest enemy of all living beings.'"

In certain cases, the covering of this lust on the worldly beings is not so strong (this is the position of the desireless karma-yogis, where kāma is present in the form of a bud). When that covering is stronger, the living beings cannot remember the Supreme Lord in spite of getting a human birth. The consciousness of human beings who are extremely moral but do not believe in God are comparable with that of beasts and birds. When lust envelops the living entities further, they exist with covered consciousness like trees etc. The purity of the consciousness of the living entities, who have not accepted the servitude of Śrī Kṛṣṇa by their free will, subsides and takes shelter of kāma. Consequently, the consciousness becomes covered gradually until it finally becomes inert. This state is called conditioning due to material activities (karma-bandha) or undergoing the miseries of the material world (saṁsāra-yātana).

In the sixteenth chapter of Śrīmad Bhagavad Gīta (daivāsurasampad vibhāga yoga) Śrī Kṛṣṇa said, "Those who are envious and cruel, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life. In other words, the activities performed due to their nature gradually increase their demoniac mentality further and further. After being born in demoniac species these ignorant living beings sink down to the

most abominable state of existence.

*tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ kāmaḥ krodhas tathā  
lobhas tasmād etat trayam tyajet*

(Śrīmad Bhagavad Gīta 16.21)

'There are three gates leading to the hell of self destruction - lust (kāma), anger (krodha) and greed (lobha). Therefore intelligent persons give up these three completely.'

*na jātu kāmaḥ kāmānām upabhogena śāmyati haviṣā kṛṣṇa-vartmeva bhūya  
evābhivardhate*

(Śrīmad Bhāgavatam 9.19.14)

'By pouring clarified butter (ghee) onto fire it cannot be extinguished but it will only increase. Similarly, if we fulfill our sense pleasures the hankering to enjoy keeps increasing and will not give deliverance from them.'

Our Most Revered Gurudeva used to assertively say that the remedy for the alleviation of desires is as follows -- If a small quantity of ghee is poured into the fire, it will increase the fire, but by pouring a huge quantity of ghee at a time, the fire will get extinguished. Similarly, if we have intense craving for the Absolute Whole Śrī Kṛṣṇa, that craving will extinguish the fire of worldly desires, the sense gratification desires or kāma. As an example, Mahārāj Yayāti of the Chandra dynasty relinquished the desire for heavenly planets and aspired for the association of bona fide sādhus in order to obtain the Supreme Lord Śrī Kṛṣṇa.

After carefully considering the instructions of the Supreme Lord, the predecessor āchāryas (guruvarga) and the scriptures it can be concluded that there is no way other than devotion to the Supreme Lord to bring about all auspiciousness and drive away the heart disease kāma of the living entities.

Śrīla Rūpa Goswāmī has explained the various stages of devotion to the Supreme Lord for the sincere votaries aspiring for ultimate benefit in his Bhakti-Rasamṛta-Sindhu (Pūrva vibhāg, fourth wave, verse 11):

*ādaṁ śraddhā tataḥ sādhu- saṅgo 'tha bhajana-kriyā tato 'nārtha-nivṛttiḥ syāt  
tato niṣṭhā ruciḥ tataḥ athāsaktiḥ tato bhāvas tataḥ premābhyudāñcati  
sādhakānāṁ ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ*

'At first śraddhā ('śraddhā śabde viśwās kahe sudhṛḍha niścay, kṛṣṇa bhakti kaile sarva-karma kṛta haya' - śraddhā means a confident, firm faith that by performing devotion to Śrī Kṛṣṇa all other duties are performed), after that the association of bona fide devotees (sādhu sanga), following the spiritual practices (bhajana kriya), after that being freed from vices (anārtha nivṛtti), thereafter steadiness in devotion (niṣṭha), followed by taste to perform devotional activities (ruci), that leads to attachment to the Supreme Lord (āsakti). These are the stages of sādhanā bhakti. After this the preliminary stage of transcendental love of Godhead (bhāva) is aroused in the votary and finally attainment of the highest stage of transcendental love (prema). This is the gradual process of development of divine love in the practitioners (sādhakas).'

*bhakti-mūla sukṛti haite środdhoday śraddhā haile sādhu-sanga anāyāse hay  
sādhu-sanga-phale hay bhajaner śikṣā bhajana-śikṣār sange nāma-mantra-dīkṣā  
bhajite bhajite hay anarther kṣay*

*anārtha kharvita haile niṣṭhār uday niṣṭhā-nāme yata hay anārtha-vināś nāme  
tata ruci krame haibe prakāś ruci-yukta nāmete anārtha yata yāy tatai āsakti  
nāme bhaktajana pāy*

*nāmāsakti krame sarvānārtha dūre hay tabe bhāvoday hay eita niścay*

*iti madhye asat-sange pratiṣṭha janmiyā kuṭīnāṭī dwāre dey nimna phelāiya ati  
sāvadhāne bhāi asat-sanga tyaja*

*nirantara parānande harināma bhaja*

(Bhajan rahasya 1.7.)

'Faith originates by performing the deeds that cause devotion (bhakti-mūla sukṛti). From faith one easily gets saintly association (sādhū sanga), the fruit of which is receiving instructions pertaining to devotional service (nāma-mantra-dīkṣa). By performing devotion continuously, the misgivings in the heart will be destroyed (anartha nivṛtti) and one becomes steady in devotion (niṣṭha). To the extent one chants the Holy Name with firm faith, to that extent the anarthas will be washed out and gradually one develops taste for the Holy Name (ruci). As the anarthas vanish while chanting the Holy Name with taste, one gets attachment to it (asakti). At this stage all anarthas go far away and after that one develops ecstatic feelings (bhava) undoubtedly. However, if false prestige arises in between due to the association with non-saintly people, duplicity sprouts and it expels the votary to the lowest state. Therefore, carefully give up the association of non-devotees and blissfully serve the Holy Name uninterruptedly.'

*varam hutavaha-jwālā pancarāntaḥ vyavasthitiḥ na śouri-cintā-vimukha-jana samwāsa vaiśasam*

(Kātyāyan Saṁhitā, Bhakti-Rasāmṛta-Sindhu Purva 2.51)

'Staying in a blazing fire or being encaged is a lot better than the danger of associating with those who are averse to Śrī Kṛṣṇa.'

I had the opportunity to hear from Most Revered Gurudev, the founder ācharya of Sree Chaitanya Gaudiya Math, about the superiority of the gopīs and the paramount devotion of Śrīmatī Rādhikā, among the various ranks of devotees. Both Dhruva and Prahlād realised the Supreme Lord through devotion but Prahlād's realisation is superior to that of Dhruva's. Dhruva's devotion was actuated by desire (sakām) and he later became free of material desires (niṣkām). Prahlād's devotion, however, was without any material motivation from the beginning. Hanumān is superior to Prahlād. Prahlād had no scope to hear and sing the glories of the Lord and had no opportunity to serve his object of worship by engaging all the sense organs because he was living in a hostile environment. Hanumān, on the other hand, had the opportunity to carry out the direct orders of his beloved eternal master Śrī Rāmachandra and to serve Him in various ways as

an obedient servant. To the extent one performs service to the Lord to that extent one attracts the affection of the Lord. Hence, Hanumān is superior to Prahlaḍ in devotion. Furthermore, Arjuna, one of the Pāṇḍavas, by whose devotion in the mood of friendship (sākhya ras) Śrī Kṛṣṇa had become a chariot driver and followed his command, is superior to Hanumān. The Yādavas are superior to the Pāṇḍavas as Śrī Kṛṣṇa took birth in the Yadu dynasty. They climb on the shoulders of Śrī Kṛṣṇa and place Him on theirs and play with Him unrestrictedly. Amongst the Yādavas, Uddhava is foremost. Śrī Kṛṣṇa sent him to Vrajaḍhām where he was utterly stupefied upon seeing the unfathomable divine love of the gopīs. He desired to take birth in Vrajaḍhām as a herb, shrub or a creeper. Among the gopīs, Rādhārāṇī is foremost.

Śrī Uddhava spoke these prayers -

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām vṛndāvane kim api gulma-latauṣadhīnām*

*yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām*

(Śrīmad Bhāgavatam 10.47.61)

'Alas! May I have the good fortune to be born in Vṛndāvan dhām as a shrub, creeper or herb, which are blessed with the opportunity of serving the lotus feet of the gopīs of Vraja. The gopīs have renounced their own kinsmen, who are difficult to be disowned, and they even abandoned the virtuous path as enjoined by the Vedas for the sake of worshipping the lotus feet of Mukunda, which are sought by the emancipated saints.'

Śrī Uddhava prays to the dust of the lotus feet of the gopīs -

*vande nanda-vraja-strīṇām pāda-reṇum abhīkṣṇaśaḥ yāsām hari-kathodgītāṁ punāti bhuvana-trayam*

(Śrīmad Bhāgavatam 10.47.61)

'I continuously pray to the dust particles (servants) of the feet of the gopīs of Vrajaḍhām, whose recitation of the glories of Śrī Hari can sanctify the three worlds.'

The gopīs are serving Śrī Kṛṣṇa by completely surrendering themselves to Him. Therefore, they know Him completely and are entitled to sing His glories entirely.

The five chapters of rāsa (rāsa-līla) of the tenth canto of Śrīmad Bhāgavatam describe the following pastimes - statements and counter-statements between Śrī Kṛṣṇa and the gopīs in order to enjoy the beauty of rāsa, the sudden disappearance of Śrī Kṛṣṇa from the rāsa, the gopīs wandering in various forests while frantically searching for Him and their anxious prayers in order to have His divine vision.

How can the enslaved jīvas, who are averse to Supreme Lord Śrī Kṛṣṇa, devoid of His darśan and bereft of the realisation of His sweetness, understand such higher pastimes? They consider these pastimes to be like that of an act of mundane gross sense pleasures of worldly men and women or heroes and heroines and mistake their sense enjoyment to be Divine Love. Such ill-fated, ignorant and conditioned living beings fall into the danger of drowning in the ocean of the material world, where the miseries are never ending.

How can a jīva, entrapped by the external potency which is comprised of the three modes of material nature, realise the transcendental pastimes of the Lord's personal associates, who have tasted His loving proximity? Forever it is impossible. For this reason, after the narration of rāsa-līla Vedavyāsa Muni has given a warning. Our Most Revered Gurudeva, during the course of his harikatha, would often caution his disciples in this matter.

*naitat samācarej jātu manasāpi hy anīśvaraḥ vinaśyaty ācaran mauḍhyād  
yathārudro 'bdhi-jam viṣam*

(Śrīmad Bhāgavatam 10.33.30)

'A person who is incapable and ineligible should never engage in such activities even mentally. Just as, if anyone except Rudra drank the poison originating from churning the ocean they would definitely be destroyed. Similarly, if a person engages in such activities even due to gross ignorance, they will face

destruction.'

Most Revered Śrīla Gurudeva used to define anīśwar in the above verse, when it refers to humans, as 'not īśwar' i.e. a person incapable of restraining their senses. It also means a person who does not believe in īśwar (God) i.e. the one who does not accept Śrī Kṛṣṇa to be parameśwar (Supreme Personality of Godhead) but considers Him to be an ordinary human being endowed with extraordinary powers. They say, "If Kṛṣṇa can play with billions of gopīs then what is the fault if an ordinary man plays with just three or four women? While Kṛṣṇa can enjoy ninety five percent, at least a five percent should be reserved for the common men." For those who desire to become a partner of Śrī Kṛṣṇa for enjoyment in this way, going through Śrīmad Bhāgavatam is forbidden, not to speak of the chapters of rāsa-līla. Śrī Kṛṣṇa has emphatically said in Śrīmad Bhagavad Gīta (9.24)

- *aham hi sarva-yajñānām bhoktā ca prabhur eva ca, na tu mām abhijānanti tattvenātaś cyavanti te* - "I am the only enjoyer and the master of all sacrifices." Everything is meant for His enjoyment. The living entities, being enveloped by the illusory energy, act as enjoyers. They pose themselves as 'little Kṛṣṇas' and want to enjoy each other. This is the reason for a constant clashing between self interests of different people in this illusory world.

Śrīla Viśwanāth Chakravarti has written in his commentary that a person who does not believe in the Supreme Lord is lowly and inert. When those persons, who do not believe in the supremacy of Lord Śrī Kṛṣṇa, hear His pastimes with the gopīs, and consider them to be like mundane affairs between an ordinary man and woman, thus being completely covered by lust, they enter into hell. Rudra (Mahādeva) became blue necked (nīlakaṇṭha) after drinking the poison emanating from the ocean of milk (kṣīra-sāgara). Arudra (one who is not Mahādeva) will be destroyed by the mere smell of the poison, not to speak of drinking it.

A lusty person is always egoistic and proud because he sees the inferior objects of enjoyment. A devotee in loving mood for the Supreme Lord always envisions objects as superior to him and thus naturally remains humble. Such quality befits a devotee. If this quality does not exist he is not a devotee.

The stage before attaining prema (transcendental divine love) is bhāva (developing the ecstatic feelings). Śrīla Rūpa Goswāmī has written in his book Śrī Bhakti Rasāmṛta Sindhu about the symptoms of a devotee in whom the bud of bhāva sprouts -

*kṣāntiḥ vyartha-kālatvaṁ viraktiḥ māna-śūnyatā āśā-bandhaḥ samutkaṇṭhā  
nāmagāne sadā ruci āsaktiḥ tad-guṇākhyāne prītiḥ tad-vasati-sthale ityādyo  
'nubhāvāḥ syuḥ jāta bhāvānkure jane*

(Bhakti Rasāmṛta Sindhu, Pūrva 13.11)

'For devotees in whose heart the bud of bhāva has just grown, the following symptoms are manifest - remains un-agitated even if there is a cause of anxiety (kṣānti), does not waste even a moment in activities other than serving Śrī Hari (avyartha kālata), averse to things not in connection with Śrī Kṛṣṇa (virakti), remains humble in spite of being superior (mān-śūnyata), remains firm in the conviction to attain the Lord (āśābandha), extremely greedy to obtain the desired objective (samutkaṇṭha), has constant taste in chanting the Holy Name (nāmagāne sadā ruci), has intense attachment for glorifying the Lord's attributes (āsaktiḥ tad-guṇākhyāne) and has attraction towards His abode (prītiḥ tad-vasati-sthale).'

Śrīla Bhaktivinode Ṭhākura, in his own composition 'śuno he rasika jan, kṛṣṇaguṇa agaṇan' in Kalyāṇ Kalpataru writes

*vidhimārga-rata jane,  
praveśa*

*swādhīnatā ratnadāne rāgamārga karān*

*rāga-vaśavartī haye,  
premāveśa*

*pāraṁbhāva bhāvāśraye labhe jīva kṛṣṇa*

'To the person fixed in regulative principles, the Holy Name bestows the jewel of independence, placing him on the path of spontaneous devotion (rāgamārga). That person, overcome by spontaneous attachment to the Lord, takes shelter of the pāraṁbhāva mood and goes on to become absorbed in the ecstatic love for Śrī



Kṛṣṇa.'

One cannot achieve his cherished objective if he has no patience. In this regard the teachings of Śrīla Rūpa Goswāmī in Upadeśāmṛta (3rd verse) is to be specially remembered -

*utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati*

'Being enthusiastic in practicing devotion, having firm faith, keeping patience in spite of delay in achieving the desired goal, executing the devotional principles like hearing and chanting the Lord's Name and glories, giving up sense gratification for pleasing the Lord, abandoning illicit connection with the opposite sex and the association of non-devotees and practicing devotional rules and regulations following the footsteps of saintly persons. By following these six principles one gets perfection in devotion.'

In the last verse of the five chapters about the rāsālīla in tenth canto of Śrīmad Bhāgavatam, the rāsālīla is mentioned as being meant for uprooting kāma. This verse is to be specially thought over.

*vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha  
varṇayed yaḥ bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv  
apahinoty acireṇa dhīraḥ*

(Śrīmad Bhāgavatam 10.33.39)

'When a sober person hears the rāsālīla pastimes of Śrī Kṛṣṇa with the damsels of Vṛndāvan from Śrī Guru with firm faith and sings those pastimes he immediately attains pure devotion to the Supreme Lord and becomes successful in removing the heart disease kāma without any delay.'

Śrīla Viśwanāth Chakravartipāda has indicated in his commentary - The devotee

who regularly hears, recites and sings the pastimes of rāsalīla, the crest jewel among all other pastimes, attains the highest stage of devotional life. Even if he has the heart disease kāma, by taking shelter of that devotion he can successfully destroy that disease in no time since prema is not weak and dependent like jñāna yoga (path of empirical understanding).

It can be ascertained thus that the heart disease kāma and the kāma in relation to the Supreme Lord are completely different. Only a sober person, who is aloof from the doctrine of atheistic ignorant fools that Divine Love can be attained in spite of being infected with the heart disease kāma, can comprehend this difference.

This subject cannot be understood by an offender of the Holy Name and a disbeliever of the scriptures. Without repeated submission to the gopīs of Vṛndāvan it is far-fetched and far-sighted for even an intelligent person with a vast amount of knowledge in the scriptures to relish this highest mellow (rasa), the path laid by the gopīs.

The predecessor scriptural preceptor of the Sāraswat Gauḍīya Vaiṣṇava lineage, Śrīla Narottam Das Ṭhākura in the book Prema-bhakti-candrika has mentioned that the easiest way to be saved from the six vices (lust, anger, greed, illusion, madness and envy) is by directing them properly. Since envy (mātsarya) is against Divine Love (prema), he did not mention any method to apply that in Kṛṣṇa's service. It is unnecessary to explain to a common man about the consideration of a high class devotee, for whom attaining excellence is possible.

*'kāma' kṛṣṇa karmārpaṇe,  
sādhusange harikathā*

*'krodha' bhakta-dveṣi jane 'lobha'*

*'moha' iṣṭa-lābha bine,  
tathā*

*'mada' kṛṣṇa-guṇa gāne niyukta kariba yathā*

'I will engage 'lust' by offering the fruits of my work to Śrī Kṛṣṇa, 'anger' towards those who are envious of devotees, 'greed' for hearing the topics about Śrī Hari in the association of sādhus, 'bewilderment' when the dear-most objective is not attained and 'madness' for singing the glories of Śrī Kṛṣṇa.'

A votary aspiring for highest eternal welfare will apply 'anger' very cautiously on those who are envious of devotees. There is a lot of difference between anger arising from prema and that arising from kāma. The anger originated from prema is nectarean and beneficial for all but the anger arisen from kāma is poisonous and inauspicious for everyone. All activities directed towards satisfying Śrī Kṛṣṇa and His devotees (kārṣṇa) are always beautiful and all-auspicious. If the target is missed everything turns inelegant and inauspicious. Deceitful activities are always condemnable.

For example - the two sons of Kuvera, namely Nalakuvera and Manigriva, achieved the close vicinity of Śrī Kṛṣṇa after being cursed by a pure devotee Nārada; Śrīla Kṛṣṇa Dās Kavirāj Goswāmī chastised his own brother favouring Mīnaketan Rāmdas, a personal associate of Śrī Nityānanda Prabhu, and thus got the darśan of Śrīman Nityānanda Prabhu in a dream and attained Vṛndāvan dhām; even though Śrīman Mahāprabhu did not approve the order and instructions of Śrī Rāmachandra Pūrī, He never misbehaved with him or reproached him as he was the god-brother of His guru.

The main objective of worshipping the Supreme Lord is to satisfy Him. In this context there is a description in the fifth chapter of the seventh canto of Śrīmad Bhāgavatam where, in a reply to a question by Yudhiṣṭhir Mahārāj, Śrī Nārada ṛṣi says, "A glassworm confined in the hole of a wall by a bumblebee always thinks of the bee in fear and enmity and later becomes a bee because of such remembrance. Similarly, when the conditioned souls think about the Supreme Lord, who appears in a human form in this world through His own potency, even as an enemy, such remembrance of Him in the mind purifies them from all sins and they attain Him."

*kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ āveśya tad-agmaṁ hitvā bahavas tad-gatiṁ gatāḥ*

*gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho*

(Śrīmad Bhāgavatam 7.1.30, 31)

'Everyone, whether pious or impious, will attain Him finally but the difference in the results obtained by them due to their different practices (sādhana) is to be deliberated logically. Many persons have become sinless and attained salvation (mukti) or love (prema) by constant remembrance of Śrī Kṛṣṇa either due to lusty desires (kāma), out of enmity (dveṣa), out of fear (bhaya) or due to affection (sneha). Please listen attentively. The gopīs attained Him due to kāma, Kaṁsa due to bhaya, Śiṣupāla and other kings due to dveṣa, Vṛṣṇis due to their family relation (sambandha), you Pāṇḍavas by your sneha and we, general devotees, by devotional service.'

Śrīla Viśwanāth Chakravartī has written in his commentary - 'gopyaḥ kāmāt pūrva-vyākhyā-yuktaiva snehotthādeva, na tu sāmānyataḥ' - As mentioned earlier the Vraja gopīs attained Śrī Kṛṣṇa due to their lust arising from love but not by mundane lust, which is the desire to satisfy one's own self.

*sahaja gopīra prema,—nahe prākṛta kāma kāma-kṛīḍā-sāmye tāra kahi 'kāma'-nāma*

(Śrī Chaitanya Charitāmṛta, Madhya, 8.214)

'The gopīs have got natural love for the Supreme Lord. Their lusty desire is not to be compared with mundane lust. But since their transcendental love externally appears to be like mundane lusty affairs, it is sometimes termed as lust.'

*premaiva gopa-rāmāṇām kāma ity agamat prathām ity uddhavādayo 'py etaṁ vāñchanti bhagavat-priyāḥ*

(Bhakti Rasāmṛta Sindhu 1.2.285)

'The pure love of the gopīs to Śrī Kṛṣṇa is sometimes considered to be lusty. The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love.'

*nijendriya-sukha-hetu kāmā tātparya kṛṣṇa-sukha-tātparya gopī-bhāva-varya  
nijendriya-sukha-vāñchā nāhi gopikāra kṛṣṇe sukha dite kare saṅgama-vihāra*

(Śrī Chaitanya Charitāmṛta, Madhya, 8.216-217)

'The objective of lust is personal sense gratification but the only desire of the gopīs is to satisfy the senses of Śrī Kṛṣṇa. The gopīs do not desire even a pinch for their own personal sense gratification. In order to give pleasure to Śrī Kṛṣṇa they mingle and enjoy with Him.'

The mood of Śrīmatī Rādhikā, the crest jewel among the one-pointed subservient devotees of Śrī Kṛṣṇa - the culmination of absolute love (prema) – is shown in the following verse:

*nā gaṇi āpana-duḥkha,    sabe vāñchi tāñra sukha, tāñra sukha—āmāra  
tātparya*

*more yadi diyā duḥkha,    tāñra haila mahā-sukha, sei duḥkha—mora sukha-  
varya*

(Śrī Chaitanya Charitāmṛta, Antya, 20.52)

'I do not mind my personal distress. I only wish for the happiness of Śrī Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress that distress is the best of My happiness.'

A devotee does not have any separate happiness of his own other than pleasing Śrī Kṛṣṇa. A devotee who is established in such a mood cannot be inflicted with pain by anybody.

Commentary by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura - Lust (kāma) is not the propensity of service attitude to Śrī Kṛṣṇa, the all-knowing Personality of Godhead, but is distinguished as taking pleasure in things other than Śrī Kṛṣṇa. On the other hand, the objective of love (prema) is to serve Śrī Kṛṣṇa and please Him only. The kāma of the gopīs is none other than prema because they do not desire for personal sense gratification. They engage other female companions (sakhīs) of their group (svajātīya) in His service and being ordered engage themselves in His service for His pleasure only, thereby satisfying the desire of Śrī Kṛṣṇa (kṛṣṇa-kāma).

*sei gopī-bhāvāmṛte yāñra lobha haya veda-dharma-loka tyaji' se kṛṣṇe bhajaya  
rāgānuga-mārga tāñre bhaje yei jana sei-jana pāya vraje vrajendra-nandana*

(Śrī Chaitanya Charitāmṛta, Madhya, 8.219-220)

'One who is attracted by that ecstatic love of the gopīs does not care about the Vedic principles and popular opinion, but instead renders service to Śrī Kṛṣṇa following the path of spontaneous love (rāga mārṅa) and attains Vrajendranandan of Vṛndāvan.'

Śrīla Bhaktivinode Ṭhākura in his commentary that flows with nectar (amṛta-pravāha-bhāṣya): One who has faith in devotion with rules and regulations (vaidha bhakti – 64 forms of devotion) gets eligibility for it. The inhabitants of Vraja have natural love for Śrī Kṛṣṇa. By seeing the gopīs love for Śrī Kṛṣṇa, the greed towards that mood makes one eligible to serve Him in spontaneous love (rāga mārṅa). For one serving on the path of spontaneous love, giving up attachment towards the varṇāśrama dharma and other Vedic dharmas is easily achieved.

Most Revered Śrīla Gurudev used to elaborately explain the significance of the two words śraddhānvita and anusṛṇuyāt in his purport to the verse vikṛīḍitaṁ vraja-vadhūbhir idam in the tenth canto of Śrīmad Bhāgavatam. Those who attribute Śrī Kṛṣṇa with material qualities calling Him an ordinary mortal, a man with extraordinary power, a superman, or an expert diplomatic politician, do not actually have faith in Him. Such people are not even entitled to hear Śrīmad Bhāgavatam, not to speak of the highest and the sweetest pastimes of Śrī Kṛṣṇa with the gopīs. If such persons, lacking eligibility, hear these pastimes and consider them to be like lusty affairs between ordinary men and women, they fall down into the darkest regions of hell (raurava). One may get the eligibility to enter into these highest pastimes gradually after realising the Supreme Divinity of Śrī Kṛṣṇa by associating with His own personal associates and pure devotees. The mansion of devotion can be constructed on the spiritual foundation of the knowledge of the relationship with the Supreme Lord (sambandha jñāna).

The knowledge of the Lord will descend to the heart of a soul surrendered to the preceptorial channel. One should hear from a person who has heard the message of authentic scriptures (śrautavāṇi). A bona fide guru will reveal the esoteric, the more esoteric and the most esoteric pastimes of divine love to a disciple as per

the disciple's eligibility. By one's personal endeavour in the ascending process (ārohantha) none of these pastimes can be understood. It is impossible to enter into the most intimate pastimes by our own endeavour.

The living beings of this blessed Kaliyuga (iron age) are most fortunate because the highest objective and the greatest wealth, Divine Love (kṛṣṇa prema), is obtained just by performing congregational chanting (sankīrtana) of the Holy Names of Śrī Kṛṣṇa. Śrīman Mahāprabhu said, 'harṣe prabhu kahena, - "śuna swarūpa rāmarāi, nāma sankīrtana-kalu parama upāy" – ,Listen Swarūp Dāmodar and Rāi Rāmānanda, nāma sankīrtana is the greatest remedy in this Kaliyuga'.

The instructions in his treatise about 'Teachings of Mahāprabhu' written by Most Revered Śikṣā Guru Śrīmad Bhakti Promode Purī Goswāmī Mahārāj (vide Śrī Chaitanya Vāṇī, 25th year Special Ed., 1st Issue, Pg. 62) is of special importance --- While having very strong inclination for tasting the mundane pleasures of the senses, the discussions about the divine transcendental mellows will never bear fruits. For that reason, our predecessor āchāryas, who have seen the Truth and who are our ever well wishers, have especially and repeatedly advised us to worship the Holy Name (nāma bhajan) with great reverence in order to gradually progress on the path of devotion. While displaying apathy towards nāma bhajan it is highly dangerous to pose oneself as a devotee relishing the highest transcendental mellows (rasika bhakta).